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EDOVARDUS *Confessor Redivivus.*

THE
PIETY and VERTUES
OF HOLY

Edward the Confessor,

Reviv'd in the Sacred Majesty of

King James the II.

BEING

A RELATION of the Admirable
and Unexpected finding of a *Sacred Relique*, (viz.
the CRUCIFIX) of that Pious Prince; which
was found in *Westminster-Abby*, (the place of his
Interrment) 622 Years succeeding; and is since
worn sometimes by his present Majesty.

With a COMMENT thereon.

Previous to which Relation, are recited many wonderful casual
Discoveries; All of them being Presagious, or very Effective.

*Cuncta aperit secreta Dies; abscondita pandet
Adveniens ætas, & tempus operta recludet.*

Long latent Day discovers hidden Things;
And Time to come, to Light close Matter brings.

LONDON, Printed by W.D. And are to be Sold by Randal
Taylor, near Stationers-Hall. 1688.

PROPERTY AND VERTUES

Concerning the Confessions

King James the II.

A RELATION of the Administration
and Disposition of the Prince of Wales
the Duke of York (the place of his
Inheritance) 22 Years succeeding, and in since
were sometimes by his present Majesty.

With a COMMENT thereon
previous to which Relation, are inserted many wonderful
Discoveries; All of them being Prodiges, or very Extraordinary.

Countess of Jersey's Diet; abundance of
Admiral's and Captain's records.
Large Latin Day discovers hidden Things;
And Time to come, to light of the future things.

LONDON, Printed by W. D. Ayl and to be sold by W. B. Ayl
Taylor, near St. Dunstons Church, in 1688.

Ad Regiam Majestatem
Jacobi Secundi,
(Inclytissimi Regis Jacobi quarti
Seri fed veri Nepotis.)

P*Arce tuum vatem temerum reputare.*
JACOB,
*Rex metuende, cui nunquàm bella omina defunt;
Et quæ semper eram palàm profarier ausus,
Fœlicis Regis, fœlicis & omina plebis.*

D*Read Prince, Thy Fecial Prophet*
don't disdain,
Animadversor of Thy Omens plain;
And who to Publish them has took
the pain,
As sure Presages of Thy Blessed Reign.
THE

THE PREFACE.

Without Reading which, the Discourse and Design of the ensuing Treatise cannot well be understood.

PResently after His Majesty's most happy Inauguration, I heard of that unexpected Bene-on inous Accident, which is the Subject of this present Discourse: Not One in Ten, but look'd upon it as a matter meerly Fabulous and Feign'd: For my part, (having been abroad in the World) I have met with strange Passages, but read of many more; so, for my better satisfaction, I went to a Loving friend of mine, Mr. J. G. (Famous for Astronomical Learning) living near the Abby, who assured me of the Truth thereof; and offered to carry me to the very Person who was the Discoverer thereof, and receiv'd a Royal Reward; which I refused, (for that would have looked as if I had distrusted my Friends Veracity.) Within two or three days after, my old Friend T. H. Esq; Windfor-Herald (also a near Inhabitant) re-assured me of the Truth thereof: Upon which, I Penned this ensuing Discourse; giving it to one, to use at his Discretion, being a Printer, my friend; and I thought it would have found no obstacle in the Impression: But those that were Authoriz'd to License, obstinately refused it, as favouring of down right Popery and Superstition,

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stitution. So I, having occasion to retire into the Country, acquiesc'd, and let it lye, (submitting to the Rigour, or Nicety of the Licensers): But afterward, when I saw many notable, and very acceptable Occurrences fall under His Majesty's Auspicious Government, (such as are mention'd by Tertullus the Orator, Acts 24. 2.) I incited my Friend to move afresh: These Occurrences are such as,

His Proclamation, April 4. declaring, His Benign Indulging Well-meaning Tender Consciences in matter of Religion, and Forms and Circumstances of Worship: Certainly, the means to make People live in more Unity, and more free from Envy, that might arrive from some, to have more Priviledge, Grace and Favour than others. This caused a great rejoycing of all People generally, as Mr. Gadbury well observes. Annot. Apr. 88.

Then His paying the Arrears, due to His late Majesty's Servants; as far as His present Majesty with convenience could do; He having had no Supplies, but His own ordinary Revenues. The Payment of their Arrears is the more to be Commended, in that, after the Measure and Quantum was Consider'd and Determin'd; the performance thereof was as speedy as might be.: Qui cito dat, bis dat.

His particular taking into consideration the Debts due to the City Orphans and Widdows: Strangely have their Monies been squandred and embezled by the Step-Fathers of this Renowned City, once so Memorable for Piety and Justice. Gulielmus Stephanides, Writing of

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it, sub. H. 2. *made it a City of Prayer.* So Robert Fabian, sub. H. 7. *in his Prologue to his Second Chronological Volume:* But truly, of late Years, it hath shew'd it self *Spelunca Latronum* Matt. 21. 13.

His Intention to settle a Registry of Sales of Estates and Chattels, Real. About the Year 76 and onward, the House of Commons were upon this Matter; At Satanus impediit & divertit in peiora; 1 Thes. 2. 18. For my part, I Wrote to several Noblemens Chaplains, desiring them to perswade their Lords to Advance it; the Right Reverend the Lords, Bishops of Gloucester and Rochester can Attest this to be True: The Honourable Knights, Sir Winston Churchill, and Sir Joseph Williamson, (then Secretary of State) will acknowledge I put them upon it. --- Certainly it would be a mighty satisfaction and Security to all sorts of People, whom God's Blessing, and their own Honest endeavour have made capable of Purchase; and is the usage of the Low-Countries, introduc'd by Charles the V. whose Memory the Netherlanders greatly Reverence upon this very account. This is mention'd by Sir William Temple, P. 200. of his excellent Discourse of those Parts.

His restoring of an antient Order of Knight-hood, many Ages dis-used, viz. The Thistle, so reviving the Honour of His Antient Kingdom of Scotland (the Nurse of Brave Men) It was one of the Praises of that Good and Great Prince, Humphry Duke of Gloucester, that Wrote himself Son, Brother, and Unkle of Kings,

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Kings, &c. That He was Amator Honoris, a Lover of Honour. (See Weaver, 555.) But our Generous Sovereign is Lapsi Restaurator Honoris, a Restorer of it when fallen.

But lastly, and above all, What is mentioned by Mr. John Gadbury, in his Ephemeris for the approaching Year 88. viz. upon the 23 of Aug. His Majesty began his Royal Progress for the West, where he most Mercifully vouchsafed to heal many Languishing Men, Women, and Children, of the Evil: And this indeed was the main matter I presumed to Presage from this discoursed Discovery.

But to conclude my Preface; Why may not I presume Matrimoniously from that passage I borrow from Haræus, (mention'd hereafter, Pag. 24.) to add by the By,

Post longos imbres obscuraque nubila quid si
Natio Jacobo gaudebit Hiberna sereno?

After long Clouds and Storms, what if we see
James the Serene, a Sun to Ireland be?


Let not my Reader Censure this comes out too too long, post factum, when as Mr. Payne Fisher's most excellent Latin Panegyrick in Heroick Verse, upon his Majesty's Inauguration; Nor Mr. Sandfords much and long expected Prosal Description thereof, have not yet seen the Light: The former, I suppose (and 'tis pity) has been hitherto suppress'd, Propter non posse pecuniæ; Non propter Papismum, as was the Fate of Mine.

Temp.

- (a) **T** *Emporibus duris qui Scripsit Fata Dierum.]*
 (b) *Mercurium rigide correxit & Antiducalem.]*
 (c) *Omina Cygnorum Duce qui redeunte notavit.]*
 (d) *Hæredem Presumptivum unuit Apparenti*
Subdola quos hominum Gens disimire studebat.]
 (e) *Qui postquam Carolus Augustus Monumetensem*
Clarasset spurium, cantavit Carmine lato.]
 (f) *Edidit & posthac Protectus Numine Divos*
Selectos aliquos, nem præcipue Jacobum
Syrtibus exemptum.] (g) *Monuitque deinde potentem*
Gallorum Regem, savos Invadere Turcas,
Christicolis Stimulos.] --- [*Scripsit hunc ipse Libellum,*
Qui Confessoris Crucifixum tractat Edardi
Inventum mirè, reddendum jure Jacobo
Non Possessori primo, virtute Secundo.

(a) **D** *Ay-Fatality, 1679.* (b) *Flagellum Mercurii Antiducalis; or, The*
 Author of the *Touche of the Times* Charitably brought to the
 Whipping-Post, to prevent his coming to the Gallows, 1679. (c) *Swans*
Wellcome, 1679. (d) *Unio Dissidentium, Heir Apparent, and Presump-*
 tive made one, 1680. (e) *A Panegyrick to His Royal Highness, upon*
 His Majesty's late Declaration, concerning *Monmouth's* Pretensions,
 1681. (f) *Prince Protecting Providences, upon occasion of His Royal*
 Highness's Escape of Ship-wrack, 1682. (g) *Christian Valour Incon-*
 raged; or, An Exhortation to the French King to Invade the *Turks, 1684.*

He that Wrote Those, This present Piece did Write,
Which of Saint Edward's Crucifix doth Treat,
So strangely found, now kept by JAMES the Great;
Who, to the Pristine Owner, no whit is,
In Vertue's all, Inferiour I wis.

 In *Pag. 27.* I have a Passage relating to *St. Brightwald;* for the
 better apprehending the Application whereof, I must Inform my Reader,
 This Holy Man was a great Lover of his Country; and seeing *St. Ed-*
ward the Confessor had no Heirs of his Body (and knowing the Turbu-
 lent Ambitious Temper of the Potent *Godwinian* Family) was greatly
 troubled; fore-seeing what Calamities might happily follow. It pleased
 God to quiet his Mind by that Vision, which I mention *Page* aforesaid.

Edouardus

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O R,

Pious Edward the Confessor
REVIV'D in His
Present Majesty.

SUETONIUS tells us, The Assassination of *Julius Cæsar* was predenounc'd by evident Prodigies. Certain Men being employ'd to cast down some Antient Monuments; in that of *Capys*, (Founder of *Capua*) they found a Brazen-Table, in which was written in Greek Letters this Sentence, *Quandoque ossa Capys*, &c. When e're the Bones of *Capys* should be discovered, it should come to pass, That he that was sprang from *Julius* should be Slain by the hand of his own Relations; and that afterward *Italy* should be Plagued with innumerable Slaughters. And lest that any should think the matter Fabulous and Commentitious, *Cornelius Balbus*, one of *Cæsar*'s Familiars, was the Author of this Report, (as says the said Author *Suetonius*). That this came to pass, all know that have read the *Roman Histories*, and the Tragedy of *Julius Cæsar*.

B

Herodotus

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Herodotus relates, That the Lacedemonians were always overcome by the Tegyæans : They asked advice of the Oracle, how, and by what means they might please the Gods, that they might overcome their Enemies the Tegyæans ? Pythia answered, That Orestes Bones (who was Son of Agamemnon) were to be brought to Lacedemon. And they doubting, and being uncertain of the place where they were to be found : The Oracle answered in Greek to this effect, (as I have Paraphrastically Translated it ;

*In a mean Cottage an Arcadian lives,
Where force of Bellows, Art Assistance gives :
There Hammer on the Anvil soundly plies,
And Son of Agamemnon Buried lies.
Purchase that Cottage ; for within its Ground,
The Fatal Bones, by digging, may be found.*

When no Man could understand the Oracle, one Liches came to Tigæa, and sitting in a Brazier's Shop, wondred at his Work ; to whom the Brazier said, *Wonder not at this ; How would'st thou wonder, if thou should'st see a Sepulchre, (which I discovered by digging a Well) where were Bones seven Cubits long, which I have again Religiously Buried.* Then Liches instantly call'd to mind the Oracle, and ruminating much within himself, communicated the matter to the Lacedemonians ; and feigning an escape, returned to the Tegyæans, bought the Bones of the Brazier, and carried them to Lacedemon : And then it came to pass, that the Lacedemonians overcame their Enemies.

There was a City called *Libethra*, (upon Mount *Olympus*) near which was *Orpheus's* Tomb. Now the Oracle had declared to the *Libethrans*, *Their City should be destroyed by a Swine, when the Sun should first see Orpheus Bones.* They regarded the

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the Oracle the less, because they believed not any such Beast should have so much strength as to destroy such a City; for, ---- *Nascitur à mediis Effectus quilibet aptis.*

By means and ways of fit Proportion,
Things are brought to Execution.

But when it pleased the Gods these things should come to pass, a certain Shepherd at Noon-tide, being weary, laid himself down by *Orpheus's* Tomb, and falling asleep, began to chant *Orpheus's* Verses, in a sweet and delectable Tone: Some Shepherds and Plow-men, that were hard by, were much taken, and left their Station to hear the Melody of the Sleeping Shepherd; coming near, and jostling one another, they threw down the Pillar; whereby the Urn was broken, and *Orpheus's* Bones lay open to the Sun: The Night following fell much Rain, and the River over-flowing its Banks, cast down the Walls of *Libethra*, over-tum'd the Holy-Temple and Buildings, and destroy'd the Citizens. (My Author has this Story out of *Pausanias* his *Bæotica*). And I must not omit the Equivocal meaning of the Oracle, the Stream being called by the name of a Swine.

Xerxes, the Son of *Darius*, having digg'd up an old Monument of *Belus*, found an Urn of Glass, in which a Corps lay in Oyl; but the Urn was not full. Now, near unto this was a little Column, on which was written, *That it should go ill with him that opened the Sepulchre, and did not fill the Urn*: Which, when *Xerxes* had read, he was taken with much Dread and Horror, and commands Oyl to be poured in; which being performed, it was never the fuller, though often reiterated. The Monument being closed, he departed with much Grief; and soon after was miserably Assassinated. *Ælianus ex Herodoto, lib. 3.*

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There was a Town of the *Xanthians*, which had a Bridge laid over the small River *Lycus*; in which were said to have been Brazen Tables, whereon Letters were Ingraven, shewing, *That the Empire of the Persians was sometime to be overthrown by the Grecians*. Now, a little before *Alexander the Great* had Fought at *Gravifum*, this Bridge was shaken down, and the aforesaid Tables were fallen into the River. *Alexander* was much moved at the Report of these Tables; when as for some time he had stood doubtful, which way to steer the Course of his Victories, turned to the Right Hand, and subdued, with wonderful speed, all the Sea-Coast, from *Lydia* unto *Phœnicia*. *Plutarch's Alexand.*

Procopius the Tyrant, being Slain by *Valens* the Emperour, the Walls of *Calcedon* (because the Citizens thereof had favoured *Procopius's* Party) were thrown down to the Ground. In one of whose Stones was an Oracle found, Engraven; averring, *That the said Walls should be converted to the Use of the Baths in Constantinople*. *Calcedon* lay over-against *Constantinople*; Now, while the Walls were throwing down, the Citizens of *Constantinople*, viz. the *Bithinians*, *Nicomediens*, and *Nicœans*, made humble Suit to the contrary; but the Emperour *Valens* took the Suit in ill part, and commanded the Stones to be carried to the use aforesaid, viz. to build the Baths called, *Constantiana*, [So great is the force of Destiny and Fate]. Read *Cuspinian* in the Life of *Valens*, and the Ecclesiastical History of *Socrates Scholasticus*, (*lib. 4. ch. 8.*) Translated out of Greek by *Meredith Hammer*, D. D. who recites the Prophecie in *English Verse* of fourteen Feet, not well relishing to our Poetical Palate at this day; or as *Camden* phrases it, *Apolline minus plenas*.

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In the sixth Year of *Justine* the Great, *Edeffa*, that Noble and Blessed City of the *Osroenians*, was over-flown with the Streams of the River *Scirtus*, that glided by it; inso-much as many Houses were carried away with the violence thereof, and multitudes of Men were drowned with the Water: [See *Evagrius's Ecclesiastical History*, lib. 4. chap. 8.] And *Cedrenus* reports, That at the same time, in the Bank of the River, a Table of Stone was found, whereon was Written in *Egyptian* Letters to this effect;

*Scirtus the Stream shall Leap and Dance,
And cause Edeffas great mischance.*

If my Reader be Inquisitive, why *Evagrius* calls *Edeffa* that Blessed City, let him know, 'twas because King *Agabarus* (that so much desired to see our Saviour) lived there: Of which matter, see *Eusebius*, lib. 1. chap. 14. who discourses at large of *Agabarus* his Letter to our Saviour, and the Answer thereunto; the sending of *Thadeus* to Him; who Cured his Disease, and Converted him, and his People.

Rodericus Toletanus writes, That before the Coming of the *Saracens* into *Spain*, King *Roderick*, upon hope of some Treasure, did open a part of the Palace, long being forbidden to be touched, but found nothing but Pictures, which resembled the *Moors*, with a Prophecy, *That whensoever that part of the Palace was opened, the People there resembled should overcome Spain*, and so it happened. See *Heylen* after his Catalogue of the *Gothish* Kings of *Spain*.

In the Time of *Ferdinand* the First, King of *Arragon*, the City of *Naples* was in a most Flourishing condition, and the Kingdom free from all Calamity. Now, 'tis manifest,

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nifest, That one *Cataldus*, about 1000 Years before that Time, had been Bishop at *Tarentinum*, the Citizens whereof did Worship him as their Patron: In the mid'st of the Night he again and again appeared to a Minister, (who had lately taken the Order of Priest-hood, having been Educated under the Vow of Chastity) charging him, *That he should, without delay, take out of a certain place, a little Book, which he in his Life-time had Wrote, and privately hid, (containing some Divine Writings) and bring it to the King.* The Priest gave little Credit to the Dream, although he saw *Cataldus* in his Sleep, very often, and always of the same shape and form. After that, he appeared unto him (being all alone in the Temple, early in a Morning) Apparell'd in such Bishops Weeds as he used in his Life-time, and Adorned with a Mitre; advising him, as he desired to avoid great Punishment, *That the next day, without further delay, he should digg for the Book which he had Written and Hidden, (as he had formerly shewn him by Visions) and bring it to the King.* The Priest and People went the next day to the place wherein, for many Years, this little Book had been hidden, and found it Bound with a Leaden Cover, and Clasped; wherein it appeared, that the Destruction of the Kingdom, Miserable Calamities, and Most Sad Times were at hand; whereof the King was warned.

We have found, by Experience, (says my Author) That this Prophecy was fully Executed, and shew'd it self to be so Divine, that not long after *Ferdinand* himself, either by the justly incensed Wrath of God Almighty, or other inscrutable Causes of his Divine Will, could not avoid what he was so fully admonish'd of; but, in the very first appearance of War, departed this Life; and *Charles* the Eighth of *France*, with a strong Hand, Invaded the Kingdom. And *Alphonfus*, the Heir of *Ferdinand*, having but
newly

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newly entred the Kingdoms Government, was thereof deprived, basely running away, and dying in Flight, as a Banish'd Man. Then the Second Son of *Ferdinand*, (the hopefulness of whose Youth had indeared him to all Men) to whom the Kingdom fell, was intangled with a miserable and fatal War, and died in the Flower of his Age: and afterward, the *French* and *Spaniards* dividing the Kingdom, made Havock of all, with deplorable Devastations. *Alexander ab Alexandro, cap. 15.* The Discourse of Policy and Religion, by Mr. *Fitz-Herbert*, mentions this Matter.

We read in the *Persian* History of one *Emande Daule*, a great *Persian* Prince, that resting in the House of *Tacut*, a Prince whom he had Vanquished, he began to be careful for the Payment of his Souldiers, being without Money, and seeing their Insolence to be great, and that they would Mutiny if they were delay'd: Being very Pensive, he laid him down upon a Bed, studying what course to take; where, lifting up his Eyes, he espyed an ugly Snake at an hole, which did often put forth her Head, and draw it up again: *Daule* being amazed thereat, commanded they should presently break up the top of the House, and Kill the Snake; which was done; and in doing of it, they discovered a great Treasure which *Tacut* had hidden there, and which was sufficient to Pay the Souldiers. Soon after, there happened another Accident to *Daule*, which was both Pleasant and Profitable: Having an intent to make some Apparrel, he caus'd a Taylor to be brought unto him; who being before him, instead of a Measure, he call'd for a Cudgel; the Taylor (who had served *Tacut*) fearing to be Bastinado'd, besought him to Pardon him, and without any Exhortation of the Cudgel, would confess the Truth; which was, That he had seventeen Coffers in his House, which *Yacut* had committed

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mitted to his Custody: *Daule* was joyful of this Discovery; and having sent for the Coffers, they were found full of Cloth of Gold, and all sorts of Silk of great value; whereof the Taylor had his share.

Jornandes writes, That *Attila* relied much upon the Sword of *Mars*, kept along time among the Kings of the *Scythians*, and discovered at first, upon this occasion: A certain Neat-herd seeing one of his Beasts halting, and not knowing how it came, followed the Tract of the Blood; at the end whereof, he finds a Sword, upon which the Beast had trod in Feeding: This Sword he takes out of the Ground, and brings it to *Attila*; who, joyful of such a Present, (for which he rewarded the Neat-herd) being a Man of a lofty Courage, conceived in his Mind, the Monarchy of the World was designed for him; and that *Mars's* Sword would bear him out, to make War with every one. *Camerarius, lib. 4.*

I will not say any thing of *Alis's* Cimitar, so renowned among the *Turks*; but come to *Joan of Arc*, and her Sword, so strangely discovered; I will Epitomize it out of *Belleforest*: She was Born of very mean Parentage, in the Country of *Barrois*: It pleased *God*, by means of her, to deliver, not only the City of *Orleance*, but the Kingdom of *France*. This Maid, aged Eighteen, was Sincere and Modest; and, fearing *God*, had many Revelations, by which she was exhorted to an Enterprize, differing from, and infinitely above the mean Vacation she follow'd, (which was to look after her Father's Cattle) viz. to go to the King, and Inform him, *God* had ordain'd her for the Party that should deliver the Kingdom, raise the Siege of *Orleance*, and cause his Majesty to be Sacred at *Rheims*, in despite of the

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English Force, then in a most Victorious Condition. With this Assurance, she Addressed her self to *Robert de Bandricourt*, Governour of *Vancoleur*, to the end he should Conduct her (accoutred as a Man) to the King; to whom she was ordered to say, *That she was sent by God, to Succour Him, and Recover His Kingdom; and Reveal things to Him so Secret, that thereby he should know, God, and no other, was Chief of the Enterprise she undertook.* The Governour, at first, was Astonish'd, and thought she was Extravagated by some Melancholly Humor: But seeing her so discreet in her Proposals, advis'd in her Answers, and resolute in what she said, began to have her in Esteem: But was more satisfied the Work of God was in it, when as the same day, the *French* were Defeated at *Rouveroy*; she averr'd, The King had even then received a great loss, and 'twas time to hasten the business; and that if she were not Conducted to him, the Kingdom would yet suffer more.

The Issue of the matter making him see the Maid was in the right, he fail'd no longer to put her in fit Equipage, and to dispatch her with two *Champaign* Gentlemen: But they knowing the difficulty, would not (at first) enterprise the Thing; but *Joan of Arc* so assured them, that they condescended to her Request, and Accompanied her.

She Arrived at *Chinon* (where the King then was), in *March 1429.* and at the very time when the Council had Decreed, (Things being as they were) it were best for the King to retire into *Dauphine*, and preserve (if *Orleance* were taken) *Languedock*, *Lionnois*, *Auvergne*, and the said *Dauphine*, till it should please God to have Compassion of Him, and his People. In fine, She was brought to the King, whom she knew, tho' he retired himself behind others, to conceal himself: To whom she propos'd her business, as aforesaid. Her Promises were so great, that the

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King remitted her to some *Lords* of the Council, and *Doctors* in Divinity, to Examine her; to whom she Proposed her business, as aforesaid she had done to His Majesty; and they found nothing in her worthy of Censure, although she discoursed of matters of Faith very high (which she did with great Integrity and Eloquence).

Here *Belleforest* makes a Pause, and says, *The greatest Enemies of France have brought more Honour to the Memory of this Virgin, than many French of our time, who have dared to soil her Irreprehensible Life with their foul Bespatterings.* And he quotes *Meyer*, a *Flemish* Annalist, (No *Equitable Judge*, says he, to the *French Nation*, but an *Enemy to the Blood of their Kings*); who affirms, *What ever she Proposed in Words, she made good in Deeds.* *Quis non videt, &c.* (says he;) *Who sees not this to be the Work of God? Who can doubt, these things were not effected by the Immense Clemency of God?*

Although the King, and His Council, were assured of the Vertue of *Joan*, and were of resolv'd Opinion, she was inspir'd by God; because she had told the King things which he had never Discoursed to any Body: Yet, not to go over lightly to work with a thing of such Importance, she was sent to *Poitiers*; where Resided then the *Grand Parliament of France*, and the *University*, (which before was wont to be the Ornament of *Paris*) to the end the *Parliament* and the *Divines* might enquire further of the Proposals of the Maid, and make Judgment accordingly; who concluded, *That the King ought to Believe and Confide in her, and to furnish her with Monies for her Equipage, to Advance towards the Army.* Being returned to the King, he gave her Arms and Horses; and she requested him to send and search for a *Sword*, being in the Church of *Saint Katharines of Fierbois*, in the Blade of which, near to the *Traverse Bar*, or *Guard*, were

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were five Croffes impressed; and that no other Sword but This, could serve her turn.

What the Conduct of this Virgin, and her Select Sword (by her so wonderfully discovered) in a short time effected, I refer to the *English* and *French* Chronologers.

These two Instances of Swords answer to the latter part of my Title, *viz.* Effective Consequence.

In the *Preface* to my *Introductio ad Latinam Blazoniam*. I tell my Readers, *Arms are the Rewards of Meritorious Deeds, whether Military or Civil, which Deeds soon Die, (how Nobly soever performed:) But the Rewards are lasting, out-living the Actors; and in their Honorary Symbols, continually from Age to Age, accompanying and dignifying their Descendents.* Thus Charles the VII. that grateful King of France, rewarded this successful Virgin, and her Family, with these Arms following:

D'Azure à l'Espée, &c. (B. a Sword in pale. Ar. its Guard, Or, Surmounted by a Crown, and Accosted by two Fleurs lys of the same. Her Successors bear the Name of Du Lys. And I shall have occasion to speak of the Allusion of these Ensigns, in a Collection I intend suddainly to make Publick, of many of the Arms of the European Nations; alluding either to the Name it self, or other Circumstances of the Bearer.

Sozomenus, *Lib. 6.* writes, That when Julian the Apostate Sacrificed to the Gods of the Gentiles, a Crown'd Cross was found in the Entrails of the Slain Beasts; upon which, the Ministers of the Offering, astonish'd, cryed out, *Illud esse Signum Victoriæ & Aeternitatis Christianæ Religionis*: It was a sign of the Prevalency and Eternity of the Christian Religion.

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Dagobert, the Son of *Clotharius*, King of *France*, being Young, pulled from *Sadregesillus* (a deserving and worthy Noble-man, whom his Father had designed Governour of *Aquitain*) his Honourable Robe belonging to his Place and Quality, and grievously Beat him; out of a Fond Conceit he had not that Respect for him, which the Son of a King might expect: Upon this mis-usage he went to *Clotharius*, complaining of the same, and shewing the Marks of the Blows he received; the King Incensed, commanded his Son should be taken, and brought to him: The Prince fearing the Anger of his Father, flies from one Secret place to another; at last, the King having but one only Son, and be-thinking himself he had done sufficient Penance for his Offence, by long Fear and Flight, resolves to Forgive him, and be Reconciled. Those whom the King sent to fetch him from the Cave, where he had Absconded himself, were taken with such Fear and Horror, that the Hairs of their heads stood upright, and their whole Bodies trembled, and had no Power to go into the Cave; which was a thing much to be wondered at: But in this place lay Buried the Bodies of the Martyrs *Dionisius*, *Rusticus*, and *Eleutherius*; which, until that time, was not known to any Man; but they appearing to *Dagobert* in his Sleep, advised him to Build a Church there, which he afterward performed. But I should have told you, The Father supposing the Messengers unwilling to distaste the Son, had (to gratifie him) counterfeited this Fear, was fain publickly to pronounce his Pardon; and then they could enter, and fetch him out.

Genoueva, a Virgin of *Paris*, did most Reverently frequent the Village *Catula*, where Holy *Dionisius* Died; to whom she had Dedicated a Cathedral Church: She went to certain Priests with Collected Monies; but they, fearing further Supplies,

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Supplies, and having present want of some, made their excuse: On the contrary, she (Divinely Inspir'd) said, *I beseech you go to the Bridge of the City, and what-ever you hear declare it to me.* They going forth, while they stood attentively in the Market-place, expecting what to hear, two Swine-herds coming towards them, talked together; says One, *While I sought a straid Hogg, I found a Furnace of Lime: I also,* says the Other, *found another in the Wood:* The amazed Priests relate to the Virgin what they heard; she Weeps for Joy; and notice being given to the Citizens, Collections were made, and a Magnificent Temple Built, and Dedicated to *Dionisius.* *Bonfinius, Lib. 5.*

There are many over-weaning and credulous Persons of the *Reformed Religion*, believe the *Pope* grants Pardons to ratifie Murders, and perpetrate Crimes. Now, it pleased *God*, in the secret disposition of his hidden Judgment, to Reveal the contrary, in this wonderful and unexpected Manner. About the Year 1608. 6 *Jacobi* 1. as the Sexton was digging a Grave in the Cathedral Church of *St. Paul, London*, to Interr the Corps of Doctor *Stanhop*, he chanced to light upon the Coffin of one *Sir Gerard Braybrooke*, Knight, Buried there Two hundred Years before; where finding the Cords whole, the Flowers fresh, he espied a Charter of *Pardon* or *Indulgence* not Consumed, not Eaten, not Defaced in so long time: You may read this Charter in *Latin*, in the *Historia Ecclesiae Paulinae*, Written by my most Loving Friend, and fellow Officer, *Sir William Dugdale*, late *Garter King at Arms.* I will Recite it here, Translated into *English*, Verbatim.

Boniface

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Boniface, Bishop, Servant of the Servants of God: To his beloved Son, the Noble Gentleman, Gerard Braybrooke the younger, Knight; and to his beloved Daughter in Christ, the Noble Lady his Wife, Elizabeth, of the Diocese of Lincoln, Salvation and Apostolical Benediction. It proceedeth from your Affectionate Devotion, with which you Reverence Us, and the Church of Rome, that We admit Your Petition to a favourable Hearing, especially that which concerns the Salvation of Your Souls. For this cause, We being moved to yield to Your Supplications, By the Tenor of these Presents, do grant this Indulgence to Your Devotion: That such a Ghostly Father, as either of You shall choose, shall have Power, by Apostolical Authority, to grant to You (persisting in the Sincerity of Faith, in the Unity of the Holy Church of Rome, and in Obedience and Devotion towards Us, or Our Successors, Popes of Rome, Canonically entring into that Sea) full Remission (only once at the point of Death) of all Your Sins, whereof you shall be Contrite and Confessed; in such manner, nevertheless, that in these Cases, where Satisfaction is to be made to any other, the same Confessor shall enjoin You to do it by Your selves, if You Survive, or by Your Heirs, if You should then Die, which You or They ought to perform, as aforesaid: And lest (which God forbid) You should by this Favour, become more prone to commit unlawful Things hereafter, We declare, That if, upon confidence of this Remission or Indulgence, You shall commit any such Sins, That this present Pardon shall not be any help to You, concerning Them. Furthermore, Let it be Lawful for no Man to Infringe this Writing or Grant of Ours, or with whatsoever boldness to Contradict it: And if any shall presume to attempt any such thing, let him know, That he shall Incurr the Indignation of Almighty God, and of his Blessed Apostles Saint Peter, and Saint Paul. Given at Rome, at St. Peters, under the Fishers Ring, 5^o. Junii, in the Second Year of Our Papacy.

Note,

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Note, This was Boniface the IX. and the Year was 1400. the First of Henry the IV.

Now, Let all that are Opiniated as aforesaid, read, and well consider the Conditions of this Brieve. *First, It is necessary to Persist in the Sincerity of the Faith. Secondly, To be Sorrowful and Contrite, and to confess Our Sins. Thirdly, To make Satisfaction or Restitution, if any be needful. Fourthly, Not to Presume hereby to commit unlawful Things.* I pray, who can be Sorrowful, or truly Confess, or duly intend to Satisfie, that fully intends to commit Sins? Who can be imboldned to fall into Sin, in hope of a Plenary Indulgence, when this very Hope and Presumption is a main Bar against gaining the same. *Gregorius Turonensis, (lib. 1. chap. 14.)* tells us, When the Article of our Resurrection was most eagerly Impugned by the *Saducean* Heresie, in the days of *Theodosius* the Emperour, it pleased God to reveal and awake the Martyrs *St. Maximinian, Malchus, Martinian,* and the rest, after they had Slept 372 Years: For 'twas concluded, *If God could raise from Sleep after so many Tears, He could do it after any Number:* and so consequently, having at first Created all Things out of Nothing, could again raise them out of their own Ashes.

Baronius in his Annals (*Anno Christi 357.*) relates, That when so many Doubts were made about the Martyrdom of *St. Fælix,* Pope and Martyr, that his Name was in danger to be blotted out of the Calendar; it pleased God to Reveal his Body, by means of some who digged at *Rome,* in the Church of *St. Cosmus and Damianus,* for Treasure; and, which is very Remarkable, it was the very day before his Feast was Celebrated.

Even so, The Divine Providence, who with admirable convenience disposeth all things, even then in the Royal City

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City of *London*, in the chiefeſt Church, in the greateſt Recourſe of ſuch who were ſo malevolently Opiniated, diſcloſed this Pardon, in Vindication of the Catholicks, when they were moſt hotly purſued, and moſt wrongfully condemned of Crimes of this Nature: This Diſcovery being as a Witneſs produced from Heaven to acquit Them, as it were by the Sentence of *God* himſelf.

It will not be amiſs to note here, That this Noble Knight, Sir *Gerard Braybroke*, was Brother to Biſhop *Braybroke*, whoſe Skeleton, or Skinny-Bony Remains (by the fall of *St. Pauls* Arched Floor into *St. Faiths*, preſently after the Fatal Fire 1666.) was diſcovered; and is now reſerved in (that our admirable piece of Building) the *Conſiſtory*, and ſhown as a great Rarity to curious Perſons: And from whence may be Collected, That this Family of *Braybroke*, had an *Egyptian* Humor of Deſire, that their Bodies might not ſuddainly Decay; but attend, if poſſible, the Re-union of the Soul.

The Juſt Weight of the Scarlet Gown (a Book full of Curioſity) in the Chapter of Cardinal *Fabritio Savelli* tells us, That a little before Pope *Urbane* the VIII. Died, it was verily believed, That the deceased Cardinal *Savelli* (Uncle to this *Fabritio*) would have been Pope; becauſe he was a Man of an approved good Life, Charitable, and indued with all the Qualities appertaining to an High Biſhop; not fore deemed to be ſuch a Pope as lived in the Time of *Sebastian Brandt*, a German Poet, whom I ſhall quote here-aſter, who complains in his Chapter, *De Fidei Catholicae & Imperii Caſu, Turcarumque incurſione*; Thus,

*Dormitant Reges, proceres, Palinurus in undis,
Mortiferis recubat, qui caput orbis habet.*

Kings,

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Kings, Princes Sleep ; nay, the Churches Head,
Like nodding *Palinurus*, takes no heed
Unto his Helm, but sits like one that's Dead.

And this was the rather so believed, because that in certain Mountainous places, as one goes towards the Sea-shore of *Siena*, there was a Marble Stone found, with an Inscription upon it, which said, *That in the Year 1645. there should be a Pope of the Family of Savelli*: And in the very same Stone were the Arms of *Savelli* Ingraven ; which were *Bendy Or G. a Chief Ar. charg'd with a Rose, between two Lyons Rampant confronting one another, of the Second*: As I learn from *Promptuair Armorial*, a French Author, who exhibits a short Alphabet of Arms, of sundry Nations, and a Copious one of *France*.

Now, my Reader may object ; Here's plain Presage, but the Effects follow'd not : I answer, I will for once make use of a Word much in Vogue, whilst the *Exclusive* Party raged and imagin'd vain Things, and which I sufficiently confuted (as to their Sense and Acceptation) in my *Unio Dissidentium*, viz. He was not an *Apparent*, but *Presumptive* Pope : Every body hoping and expecting his Vertues would make Him so. But, as to the finding of such a Stone, in such uncouth places, I deem and esteem it a wonderful Discovery, and very worthy of Remarque, as strange an Accident as one shall likely read.

Many of these Things perhaps may (to some) appear difficult to believe ; but they are the Reports of worthy Historians ; and, for my part, I profess, I dare not dis-believe Them, having had my Self particular and Personal experience of Things as strange and incredible, as any of Their said Relations before-recited. I could Instance that Memorable Accident that happened *July 1671. at St. Catharines*, near

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the *Tower of London*, of a Maid being struk upon the Arm by an Invisible Hand, with several Crosses of a Sanguineal hew and colour (making together a Rhombular Form, which *Heralds* call a *Lozenge*); she was struck more than once; for as they began to wear away, she was re-struck: This was seen by my Self, and very many Persons more, (and some of great Quality, that came from *White-Hall*): For my own part, I have naturally such an Air of Curiosity to things of this Nature, that I gave notice to very many; among the rest, to One whom Foreign Travel, and all Polite Learning, greatly Adorn; and whose Treatise, *De Ortu & Natura Sanguinis*, shall make him Memorable, as long as Humane Frailty shall have need of *Pæonian Aid*, and the Influence of *Apollo*. I say, *Apollo*. ————— *Cujus*

Inventum Medicina fuit, opiferque per orbem

Dicitur; Herbarum Subiecta potentia cuique.

Who first Invented Med'cine; and, through all
The World, they Him the Great Physician call.


He, I say, was very Instrumental in bringing the Maid to her Health and Senses, which the Fright had very much impaired and disordered (as Mr. *Robert Garret*, Seniour Brother of *St. Catharines*, and others, can Attest.) This then, was no Foolery, or Ridiculous Passage, like that of the Crosses appearing in *Austry-Church* in *Warwick-shire*; which nevertheless was Published in Print, and Visited by Thousands; whereas the Author had no other Record, than only the Honest and True Report of such as saw it, and knew not the Fallacy.

The Crosses of *Austry* being nothing else but certain remaining old ones, Painted in Times past in durable Colours; and having been (upon Beautifying the Church) whited over, the White in time began, through continued Humidity

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dity of the Air, to impair, and wear away; and so the under-Painting began to appear again. An Accident which I have taken notice of long before, in a Church Mural-Painting, in the County of *Suffolk*, discovering the Pourtraicture of the *Patron Saint* of the Church.

Several were the Opinions concerning this wonderful Percussion of the Maid of *St. Catharines*; some thought it the Effect of Witchcraft; others, a Presage of the *Romish* Religions Restitution. The Place where it happened, being within the Precinct of a Colledge, left unsuppressed at the general Dissolution of *Henry the VIII.* and continuing with Choral Service, even till the latter Times of *Queen Elizabeth*: The Quire little Inferiour to that of *St. Pauls*; and dissolved by the Machination of one *Dr. W.* the then Master: The Stalls yet remain of very Antique Work. As for the self-ended Dissolver, a strange Judgment followed the Action; for his only Son made away himself in his Mothers Abode within the same Cloisters; and she (*Obcaussas quas dicere nolo, mortua est ex Communicata, & non absque Conatu multo intercessioneque magna Christianæ Sepulturæ, Commissa; cadavere interea (in fastigio Ecclesiæ plumbeo) factorem intolerabilem emittente*) reservato: ut audivi à nativis quibusdam, quibus Parentes hæc (horrore) narrarant. So fared it with the Eagle that took a Cole from the Altar, and Fired her own Nest.

 But now to the Matter of *Holy Edward the Confessor*,
Relating to His Present Majesty.

AS Preparation was making for the Coronation of our present King's most Sacred Majesty in *Westminster-Abby*, the Workmen busied about the building of Scaffolds (either by mischance, or out of Curiosity of Inspection) broke the

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Coffin, wherein lay the Remains of Holy *Edward* the Confessor; After the Coronation was Accomplished, some Officer of the Church, or Servant of the *Ecclesiasticks* (as curious of Inspection as the former) put his Staff into the hole, and stirring, perceived something to gingle; and taking it out, found it to be a Golden Crucifix, of very considerable Value. This he durst not conceal, but revealing it to one of the Superiors of the Collegiate Society, it was made known to the King; who, like Himself, rewarded the Finder; and sometimes, in Reverence to the Antient Proprietary, wears this Religious Ornament himself.

St. *Edward* died the Fourth of January, Anno 1066. 621 Years ago. It's remarkable, this Crucifix should lie so long quiet and unknown, and at length be so strangely discovered, and be Preserved to be Presented to our present Sovereign; as if in Him alone, above all his Predecessors, were Vertues agreeable to those of the first Proprietor, the so Memorable Pious *Edward the Confessor*.

Day-Fatality, speaking of the Auspicious Fourteenth of October, His Majesties Birth-Day, concludes a *Latin Decastich*, with this Distich;

*Natali lætare tuo, quam maxime princeps,
Fausta velut hæc sunt omina semper habe.*

Great Prince, rejoyce in this Your Day of Birth,
And may such Omens still increase Your Mirth.

Verily, This hearty Wish hath not been in vain, but hath succeeded Prosperously; See *Day-Fatality* concerning the Third of March; as also, *The Swans-Welcome*, and *Prince-Protecting Providences*. And forget not, That very many took notice, that at His Majesties Proclamation, at the very Instant when 'twas performed at the *Royal-Exchange*, a great number of *Doves* were there Flocked together. To
which

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which is added, The finding of a Sacred Relique, appertaining to a Dove-like Prince.

Let us hear what Authors say of King *Edward*. *Stow* says, (*Pag. 94.*) For His excellent Holiness, He is, unto this very Day, called *Saint Edward*; who, so soon as he had gotten His Father's Kingdom, released the heavy Tribute of *Dane-Gilt*.

And (*Pag. 95.*) he calls Him, Good King *Edward*, and commends him for his Compassion; and relates a Story, as if *God* had indued Him with the Grace of seeing Visions. The Description of which Vision, I have often-times beheld in Painted Glass, on the South-side of the Body of *Westminster-Abby Church*. And *Stow* relates it at large, from approved Authors, That when the Officers had Collected the grievous Tribute, called *Dane-Gilt*, and brought it into the King's Treasury; The King being called to see so great an Heap and Mass, was, at the beholding thereof, much afraid; protesting he saw the *Devil* Dancing thereupon, and making exceeding much Joy; and therefore gave Commandment it should be forthwith rendred again to the former Owners thereof; averring, *That of so cruel an Exaction He would not keep One Farthing to Himself, but it should go back from whence it came.*

If Pope *Nicholas* the III. called the Money, drawn and squeezed a *Pauperibus Litigantibus*, from Poor Litigious People, by cunning Solicitors and Attornies, their very *Blood and Souls*; How much more, hard Taxes, which especially light upon the Trading part of a Nation; who, of all People, ought to be encouraged; as was the Opinion of *Frederick* Marquis of *Mantua*; for *Les Estate du Monde*, tells us, *His Subjects lov'd Him much; for He was Liberal, and would Lend them Money without Interest, if he found them fit for Traffick*; An Heroick and Princely Humor: But I return.

Stow

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Stow tells us likewise, King *Edward* was the first that Collected from the Ordinances, and Customs of the *Mercians*, *West-Saxons*, *Danes*, and *Northumbers*, an excellent Body of Law. *Fox* in his *Martyrology*, says of them, *That being gathered out of the Best and Chiefest of other Laws, they were so Just and Equal, and so Serving the Publick Profit and Weal of all Estates and Conditions of Men, that the People long after did Rebel to have the same Laws again.*

Matthew Paris tells us, That *William the Conqueror*, at his Coming in, did Swear to Use and Practise the same Good Laws of King *Edward*, for the Common Laws of the *Realm*; but, being Established in the Kingdom, broke his Word, and placed the *Norman Laws* in their room. And *Stow* informs us, That his Son, *Henry the First*, restored the said Laws again, and amended Them where deficient. In the first Chapter of the said Laws, the Duty of a King is excellently set forth; but I refer you to *Fox*.

But let us hear the *Elogy* the aforesaid *Fox* gives this Prince (from approved Authors;) *He was a Man of a Gentle and Soft Spirit, of Nature and Condition so far from all War and Blood-shed, that being in His Banishment, He wished rather so to continue all His Life-time, in that Private Estate, than by Blood-shed to aspire to His Kingdom.* After He had taken upon Him the Government of the *Realm*, He guided the same with much Wisdom and Justice Twenty Four Years, save Two Months; from whom Issued (as out of a Fountain) much Godliness, Mercy, Pity, and Liberality towards the Poor, Gentleness and Justice towards all Men; and, in all Honest Life, He gave a Vertuous Example to His People.

Wardner, in his *Albions England*, says thus of St. *Edward*:
*Religious, Chast, Wise, Fortunate, Stout, Frank and Mild was He;
And from all Taxes, Wrongs and Foes did set His Kingdom Free.*

Serlo,

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Serlo, of Paris, in his Epitaph, begins thus of Him;

Edovardus probitate potens Pietate verendus.

Powerful in Goodness, and Reverend in His Piety.

Robert of Glocester calls him, *Edward the Simple* (understand it not in our worst Acceptation at this day) but with a reference to *Mat. 10. 16. As Innocent and Harmless as a Dove*: or, to the Qualification of *Moses, Numb. 12. 3. Who was very Meek above all the Men upon the Face of the Earth.* Farther Illustrated, *Ecclus. 45. 1, 2, 3, 4.* concluding thus, *That God chose Him for His Faithfulness and Meekness, out of all Men, &c. Meekness* being an Attribute our Saviour assumes to himself, *Matt. 11. 29.* and therefore by no means unbecoming a King; and which *Robert of Glocester* should have called *Sweetness of Conversation*, which was made admirably good in that Story *Alluredus Rivalleness* relates of Him,

That as He lay on a Time Waking in His Bed, it chanced, That His *Chamberlain* taking Money out of one of the King's Coffers, left it open, and goes his ways: A Young Servitor, that Waited at the King's Table, spying the Coffer open, and supposing the King asleep, thrust a good quantity of Money into his Bosome, goes away, and lays it up; comes again, and does the like; and when he came the Third time, and the King knew (as 'twas thought) the *Chamberlain* was at hand, and willing the Young-Man should avoid the danger, cryed out to him; *Thou art too bold, take what Thou hast, and get Thee gone; for, by God's Mother, if Hugoline come* (for that was the *Chamberlain's* Name, and whose *Epitaph* is mentioned by *Weaver, Pag. 483.*) *he will not leave Thee one Penny*; whereupon the Thief made hast away, and was never discovered by the King: Now, when *Hugoline* came, and perceived much Money to be gone, and by his own negligence,

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ligence, he began to sigh most grievously; whereupon, the King Rising, and making as if he knew nothing of what had happened, asked, *What he ailed to be so Troubled?* which, when the *Chamberlain* had related; the King replied, *Be not Troubled, certainly he that hath it, has more need of it than Thou and I; let him go, that which remains is enough for Us.*

Certainly, This is an Instance of great Clemency, Mildness, and good Humor: And, to which, let me add another out of *Haræus*.

The King Residing at His Palace, near the Church of *St. Peter*, there came a certain *Irish-Man*, deprived of the Use of both his Feet; and seeing *Hugoline*, the King's *Chamberlain*, said unto him, *Six times (as thou seest, even creeping) have I Visited the Thresholds of the Apostles, and yet have not deserved the Restoration of my Limbs. But I have received Command from the Prince of the Apostles, to go to the King; That He, taking me upon His Sacred Shoulders, bear me to the Church, near His Palace; there to receive my Cure, if so be He vouchsafes to do it. (Oh wonderful Humility!) The King takes him on His Shoulders, and carries him: the Man stretches out his Leggs, (his Hams being become Flexible) and is Cured. Thus is the Story related by my Author, who Dedicated his Book to Pope Sixtus Quintus.*

God Blessed these his admirable Vertues with the wonderful Gift of Healing the *King's-Evil*. The Author of the Book called *Vita Edovarde*, says thus: This King *Edward*, of Famous Memory, before the Day of His Nativity, was Elected of God; wherefore, as we have known, produced by good and sufficient Witnesses, God greatly Glorified Him in His Life-time, with wonderful Signs; among the which, this that follows was one: A Young-Woman Married,

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ried, but without Children, &c. had a Disease about her Jaws, and under her Cheeks, like Kernels, and this Disease so Corrupted her Face with Stench, that, without great shame, she could not speak to any body. This Woman was admonished in her Sleep, *To go to King Edward, and procure Him to Wash her Face with Water, and she should be Cured.* To the Court she came; and the King, Informed of the Matter, disdained not to make Tryal: having therefore a Bason of Water brought unto Him, He dipped His hands therein, and washed the Womans Face, oft-times rubbing the Diseased place; sometimes also signing it with the Sign of the Cross. Now, after He had thus Washed it, the hard Crustation or Swelling was softened and dissolved; and the King pressing with His hand the Tumors, out of them came little Worms (of which they were full) as also much Corrupt Matter and Blood: The King still persevered with His hands to bring forth the Corruption. This done, He commanded her a sufficient Allowance every day, for all things necessary, until she had received perfect Health; which was within a Week after: And whereas she was before Barren, she had a Child by her Husband. *Ex libro cui Titulus, Vita Edovardi.*

Again, Authors affirm, That a certain Man named *Ulfunius Spillcorne*; when he had hewn Timber in a certain Wood, laid him down to Sleep, after his sore Labour: Now, the Blood and Humors of his Head so settled about his Eyes, that he was thereof Blind for Nineteen Years: But, admonish'd in his Sleep, he went in Pilgrimage to many Churches, to implore the help of *God* for his Blindness; and, last of all, he came to Court; where he stood at the Entry of the King's Chamber, an earnest Suitor for his Royal Help. At length, the King being Informed of the Poor Man's Dream, He said, *By Our Lady Saint Mary, I would do any thing with a good*
E Will,

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Will, if it would please God, by Me, to have Mercy upon this Poor Wretch: So, being also much put on by His Attendants, He call'd for Water, and washed the Blind-Man's Eyes, and straight-ways the Blood dropped plentifully out; and the Man being Healed, cryed out with a chearful Voice, *I see Thee, O King!* Thus having recovered his Sight, he kept the King's Palace at *Windſor* a long Season (for there he was Healed) after King *Edward* was Dead; and Deceased in the Reign of *William the Conqueror*. Now, although these things seem strange, yet the *Normans* ever averred, That He often did the like in His Youth, while He remained in *Normandy* in Exile. How much more then, when He came to be a King, in Possession (actually a Vicegerent of the Omnipotent God), that, by what means soever pleases himself, works Wonders.

I have been the more large in the Recital of these Two remarkable Passages, because our Kings of *England* deduce their Gifts and Faculties of Curing the *King's-Evil* (called in *Latin*, *Struma*, in *French*, *Les Escroueles*) from *Edward the Confessor*, upon these Two Cures. And, because Cured by Our Kings, we call it the *King's-Evil*; and in our *Modern Latin*, *Morbus Regius*. And to this will I make particular Application at the End of my Discourse.

Neither will I omit, from the Recitals aforesaid, to speak something in favour of Dreams: *Johannes Spondanus*, in his Comment upon *Penelopes* Dream, (*Lib. 14. Hom. Odys*) says, *Re vera hic testor, &c.* I do avow, (which also I have heard made good by Persons of undoubted Credit, as to themselves) nothing considerable, either Good or Ill, ever happened to me, but I foresaw it in my Dreams.

He Dedicated his Book to *Henry* the Third, King of *Navarre*; which was after King of *France*, and known by the Name of *Henry le Grand*; and to whom he durst not have

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have uttered any thing but Truth. *Nam Sacra est Reuerentia Regnum.*

I could say something as to my own particular, very pertinent to the purpose: But I esteem it fitter for Private Discourse, than Publick Edition, and return to the Matter in hand.

These, before-recited, were the Vertues, Qualifications, and Endowments of the Prince, whose *Crucifix* was so strangely preserved (which being so secretly found, and not known of before, might easily have been detain'd): But as the Vision of St. *Brightwald* (sometimes *Monk* of *Glastenbury*, and after *Bishop* of *Wilton*) assured him, *The Kingdom of England was the Kingdom of God, and He would give it to whom He pleased.* So, this *Regium Cimelium*, this *Royal Rarity*, was ordained for One Elect of God; whom, though the Numerous and Powerful *Exclusive* Party in *England*, and a Malevolent Party in *Scotland*, would have put by; yer, maugre all, He is become *Saint Edward the Confessor's* Successor to His *Crown, Scepter*, and *This Religious Relique*, so wonderfully preserved: Which is the more Remarkable, in that the Massy Silver Head, belonging to the *Royal Image*, covered all over with Silver Plate, gilded, which *Queen Catharine* caused to be laid upon the Tomb of *Henry the Fifth*; was, at the Suppression in *Henry the Eighth's* Time, when the battering Hammers of Destruction made havock almost in every Church, Sacrilegiously purloined forth *Westminster-Abby*; though one would think, it being so manifest and obvious a thing, it should have Incited and Commanded the Care of the Church Officers to its Security and Preservation from Sacrilege.

No doubt, the having of this Pious *Symbole* and *Badge*, so auspiciously come by, is an evident *Omen* and *Presage*, our *Sovereign* (as was its *Pristine Owner*) will be Blessed with

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an happy Hand, in the Cure of the *King's-Evil*; Be as sparing of heavy Taxes as may be; A great Conservator of the Laws of the Land; A Pattern of Piety; A Mirrour of Mercy; A Fountain of Pity and Liberality towards the Poor; Gentle and Just towards all Men: In a word, an *Exchequer* of all Verrue; as was the former Bearer thereof. I have mentioned before, That *Wardner* says of St. Edward, That *He set His Kingdom free from all Wrongs and Foes.*

Serlo, of *Paris*, says of Him to the same Effect;

*Hic bello sic pace suos exterruit Hostes,
Præsumpsit pacem rumpere nemo suam.*

In Peace and War He so o're aw'd His Foes,
None dare His Peace and Quiet discompose.

Hear Old *Robert* of *Glocester* speaking to the same effect:
Sooth our Lord nourish'd his Weakness, and pass'd
him great Grace that Men should be addread of him,
that cou'd not be Wrath; and though Men trow'd
him to be Slow, he had such Subjects under him,
that at his best, daunted his Enemies; as *Syward*
Earl of *Northumberland*, and *Leofricus* of *Hereford*, &c.

Our Legists tell us, *Qui facit per alium facit per se*, King
Edward did His Enemies business by others. But our
Prince (*JAMES* the Good and Just) is able to be His
own Conduct; to be *Immensi tremor Oceani, Terrarum Arbit-*
er; the Terror of the Ocean, the Ballance and Arbitrer of
Nations. Who shall dare to raise up this Lyon of England?
Gen. 49. 9.

Day-

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Day-Fatality (Edit. 2. P. 1.) tells us, *Normandy* was Conquered from Duke *Robert*, that Day Forty Years the *Normans* had won *England*. *Edward the Confessor* came from *Normandy* to Reign in *England*, His Father's Kingdom, unjustly detained by His Maternal Brother: Why may not our Dread Sovereign, the Possessor of the Holy Confessor's Religious Badge (so strangely and ominously Recovered) go out of *England* (*Si fas sit ita loqui*) into *Normandy*, and Recover and Annex it to its Pristine Union, being His rightly descended Dukedome? (*Nihil loquor de Andegavia, de Comit' Pontino, Aquitania, &c.*) He being a Prince certainly Born for Great Actions, and Blessed with a continuation of Lucky Omens.

Unanimes cuncti quæ semper habeto precemur.

How Benignly and Courteously, by His Means and Encouragement, are the Exiled *French* Received by Us? A Royal Brief being granted by His Majesty, for a Liberal Collection towards Their Relief.

I have by me an Antient Book, written at first in the *German* Tongue, by *Sebastian Brandt*, Doctor of both *Laws*, and Profest Orator and Poet; and Stiled by him, the *Ship of Fools*, laying open the Folly and Frailty of all sorts and conditions of Men; a Book very expedient and necessary to the Reader. This Book *Jacobus Locherus* Translated into *Latin* Verse; and from him one *Alexander Barcklay*, Canon of *St. Mary Ottry*, having Perused it in Three Languages, *Latin*, *French*, and *Dutch*, (as he Solemnly Professes in his Epistle) Translated into *English* Meetre. In his Chapter of the Ruine of the Holy Catholick Faith, and Diminution of the *Empire*, by the *Turks*, he Exhorts all *Christian* Princes and Potentates, to joyn Hand in Hand against the Incroaching Infidels. Now, whereas *Brandt* and *Locher* place all
their

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their hope in *Maximilian*, King of the *Romans*, as a most fit Leader: Our *English* Canon transfers it (by a Poetical Digression and Diversion) to the Famous King *James the IV.* of *Scotland*. Let us hear first the *Latin*, and after the *English* Poetry of that Age; and, first, for *Lecher*.

*Maximilianus adest, quo major Tempore nullo
Rex fuit, à digno Stemmate Sceptra gerens,
Invideat quicumque velit, non justior illo
Principe, non Heros clarior ullus erat.
Cæsareum vultum præfert, inque ore nitescit
Majestas, mores Nobilitatis habet.
Fraudibus attentat nihil hic; nihil ille Dolosum
Concipit, at plano Tramite vita meat
Hunc non insani fastus, sed Candida virtus
Elevat. Hic solus fœdera pacis amat,
Hoc duce crescet Honos terris, &c.
Hoc duce Sarmaticas gentes superabimus, atque
Euxinum Pelagus Bistoniosque lares.*

Now comes in *Barcklay*, whose Translation is Paraphrastical; and from whom we gather what an Opinion the World had of *James the IV.* aforesaid, Predecessor to His Present Majesty.

*But ye, Christian Princes, whosoever ye be,
If ye be destitute of a Noble Captain,
Take James of Scotland for His Audacity
And proved Manhood, if ye will Laud attain;
Let Him have the forward, have ye no Disdain
Nor Indignation; for never King was Born,
That is of War so much a Unicorn.*

For

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*For if He take once His Spear in Hand,
Against these Turks, strongly with it to Ride,
None shall be able His Prowess to withstand,
Nor before His Face so hardy to abide:
Yet this His Manhood, Increases not His Pride;
But ever shews His Meekness and Humility,
In Word or Deed, to high and low Degree.*

*In Prudence, peerless is this most comely King;
And as for His Strength and Magnanimity,
Concerning His Noble Deeds in every thing,
One found on Ground, like Him, there cannot be:
By Birth born to Boldness and Audacity,
Under the bold Planet of Mars the Champion,
Surely, to Subdue His Enemies each one.*

*Let Him be foremost; then doubt ye not at all,
For only His Look, so Bold is His Courage,
The Turks Pride shall make Decay and Fall.
Like to a Lynx, in Deeds He shall Rage.
Thus He being Guide, the Fury shall assuage
Of the false Turks; so that they shall be faine,
Our Christian Lands to Us to yield again.*

*If the English Lyon, His Wisdom and Riches,
Conjeyn with True Love, Peace, and Fidelity,
With the Scotch Unicorn's Might and Hardiness;
There is no doubt, but then all Christianity
Shall Live in Peace, Wealth, and Tranquility,
And the Holy Land come in Christian-hand is.*

*This our Poet concluded his Translation, 1508.23 Henry
the VII. as he says, Pag. 259. But I perceive, by some Mar-
ginal*

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ginal Notes, 'twas not Printed till *Henry the VIII.* began His Reign. And I cannot but take notice of his Heraldical Allusion, expressing the two Kings of *England* and *Scotland*, the First by His Arms and Supporters; and the Last, by the Last; which accidentally I imitated in a Distich I composed, when an over-confident Report was of the *French King's* Death, in *Aug. 85.*

*Lilia Flaccescunt, & fit Carbunculus ater;
Mars Mæret, summus ejus Alumnus obit.*

French Lilies hang their Head, and *Navarrs* Radiant Stone
Grows dark; *Mars* grieves, his dearest and chief Pupil's gone.

Now as to the *Unicorn* of *Scotland*, and the Poets Allusion aforesaid, read *Numb. 23. 22,* and *24. 8.* and *Job 39. 9,* and *10. Verses.*

But I return to *James* the IV. He was (as well as very Valiant) a Wise and Politick Leader; for, at the Battle of *Flodden* Field, observing the great number of *English* Horse, (and those of large and strong size, the *Scotch* Horse being small) He told His Nobles and Commanders, We shall do no good with our Horses: We are as Valiant and Strong, as to our Persons, as our Enemies; We must make Foot work of it. *Stow* describes the Battle at large, and says, The *Scotch* Spears did twice sore indanger the *English* Forces; that the King himself, even in the foremost Rank, Fought right Valiantly, encouraging His People, as well by Example as Perswasions to do their best. In fine, the Lord *Dacres*, with his Horse, was the cause of the *Scotch* Defeat; and the King most Valiantly Fighting, was unfortunately Slain. See *Weaver, Pag. 394.* We have heard *Barcklays* Elogiums of this most Heroick Prince; and *Stow's* Testimony of His Valour; let us hear what others say.

John

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John Johnston, in his Historical Description of the Scottish Kings, concludes one of his Stanza's thus, to his Eternal Praise:

*Quod si animis ortisque tuis, sors æqua fuisset,
Imperii fines ultima Terra daret.*

If to Thy Mind and Aim, Fate had been Just,
The World unto Thy Rule submitted must.

Again;

*illum fama vehens latè Circumsona Olympo
Æquat, pro tumulo maximus orbis erit.*

The Universe His Funeral Pile shall be,
Whom by Fames Trump to reach the Stars we see.

And in Camden's Remains we have an Epitaph for him, concluding thus, as if speaking to His Royal Self:

*Si mihi dent animo non impar fata Sepulchrum,
Augusta est tumulo terra Britanna meo.*

Which intimates That if the Fates had given him a Monument equal to His Great Mind, not a small rais'd-up heap of Earth; [As Antiently was the Custom; See Weaver, Pag. 6. and Virgil, Lib. 7. speaking of Caietas Monument, *Aggere composito tumulus*; and so *Æneid* II.

*Fuit ingens monte sub alto
Regis Dercenni terreno ex aggere Bustum.*

Thus Translated by Doctor Thomas Twine:

*Beneath Hill full hye,
The Tomb of King Dercennus, raised up, aloft doth lye;
With mighty Mount of Laureat Ground, &c.*

See Stone-henge Restored, Pag. 27. and 30. quoting Leland: *In Egestis per campos terra tumulis, quos Burghos appellamus sunt Sepulchra.* I say, Not a small heap of Earth, not a mean Berry or Barrow, but all Britain it self, should have been His Funeral Mole and Pile.

The Magnanimity of our present Sovereign cannot make us believe otherwise, than that the Virtual and Warlike Genius of this Famous JAMES, is, by Generative Descent, I (will not say, Pythagorean Transmigration) streamed down into himself.

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I must not omit one thing: The late Duke of *Norfolk* having the Sword of this Valorous Prince (as an Heir Loom) in his Possession, taken by his Ancestor; bestow'd it, as a great Rarity, upon the *Heralds Office*. The present Duke, presently after His Late Majesty's Decease discoursing with His Present Majesty about it, He had a mighty desire to see it; so 'twas sent for, and the King Pois'd it several times in His hands, with more than ordinary Pathetick Impression; As I have been assured by the Porter of the said Office; who, bringing it back, call'd at a place where I was with some Friends, to whom this accidental Overture of seeing the Sword, was exceeding Acceptable and Diverting: For my part, I have often thought of this Passage, when I consider'd the Vertues of the Prince that wore this remarkable Weapon, viz. *James* the Fourth; whom our Chanon of Saint *Mary Ottry*, would have had to have been the Christian Prince's *Agamemnon* against the *Infidels*. ————— I have said before, *Qui facit per alium facit per se*. Now, if what the Chanon would have had done by the Predecessor, be done by the *Arriere-Nephew* and Successor, his Wish is fulfilled; and in Him; the *Lyon* and *Unicorn* are united, viz. *Henry* the Seventh, and the most Valiant *James* the Fourth, His Royal Names take aforementioned.

Poets are a kind of Prophets and Seers. Now, Mr. *Payne Fisher*, in an Ode which he made upon his Sacred Majesty's Inauguration, concludes thus:

————— *Oremus*
Ut Rex Jacobus diu vigeat,
Nec Britannus Orb's indigeat
Rege, nato de Jacobis
Donec adsit Shiloh nobis.

Which I presume to *English* thus:

Let's Pray our James may Live full long,
And that there never may want one
To Rule the Britains (Brave) among,
From many Royal James's Sprung,
Till it please God, Shiloh shall come.

Which Verses plainly Import, as if in that Name, some secret hid'den Vertue lay Divinely couched and enshrined,

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In my *Christian Valour Incouraged*, set out 84. when the *Venetians* made their Inroad into *Morea*; I strongly Insinuate the *French King* was the Man must be mainly Instrumental to ruine the *Turk*: I recited several Prophecies; but especially that of *Joachim*: 'The Turk shall be Destroyed by Three Nations; By the French, Propter bonos Equites, for their excellent Cavalry; By the English, Propter bonos Marinarios, for their excellent Seamen; and, By the Venetians, Propter bonum Consilium, for their Prudent Councils. This Prophecy is worthy of Remarque; and the French in the Van. I go on, and add: The French Monarch is become Potent in Shipping; but He is not King of the English Mariners, which must make up the Ternary, according to *Joachim*.

'Strange Revolutions have happened to England since the Year 78. That Generous *Maximus Marinus*, mentioned in *Day-Fatality* (once Great Admiral of Arragon; and till the Year 73. High Admiral of England, is now again, at length, re-invested in all His Honours; and that in spite of that Crew, mentioned in *Introductio ad Latinam Blasoniam*, Pag. 165. with strange Prophetical Heraldical Reflections: He, I say, is restor'd; Influenc'd by a Divine Power and Favour, and the Benevolent Rays of Fraternal Love; The Love of the greatest Sea Prince in the World, *Charles le bon, & le grand*.

'Pray God incline the Heart of the Great French *Cyrus*; The Heart of the Great *Charles* of Great Britain; And then the French Cavalry, and the English Mariners, Influenc'd by the Auspicious Genius and Success of Prince *Maximus Marinus*. His Royal Highness, will be Assistant to the Venetian Counsels and Undertakings.

Thus I, in my said Little Treatise.

Since which (*Sic dii voluere*) *Charles le bon* is departed into another World, and *James* the Great is become Sole Arbitrator of His Brothers Power; and needs none of His Brothers Influence; I say, no Influence, but that of God: Which, let's pray He may never want, to Subdue the Enemies of Christendome, as well as Those of His own peculiar Kingdoms (*faxit Deus*).

*Auxilium contra Turcas Rex inclite prae:
Anglus Generis Gallus & addat opem.*

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An Liceat optare insuper?

Ferraram jungat Mutinæ, Rhegioque celebrata,
 (Imperii quam Sacra fames d's-junxit iniqui)
 Ducatus rapti quis promptior Arbitrè adsit;
 Quàm qui Ferrariam Prolem jam duxit Heròus
 (Eftensem natam dico) Successio cujus
 Stemmatis eximii, jam mille cucurrerat annos
 Ducentosque super, * Pignensia chronica firmant.

* Pigna quæ Scripsit.

Thus have I finished This small Piece, Treating of the Wonderful Discovery and Finding of that Sacred Relique, belonging to a Royal Confessor of that Religion, which our most Serene Sovereign has Restored, and solemnly Professes.

When I had Published my *Day-Fatality*, Anno 1679. one whom I am loath to name, (and whom I Answered in a Pamphlet Intituled, *Mercurius Antiducalis Flagellans*; and have also mentioned with special Remark, Pag. 157. of my *Introductio ad Latinam Blasoniam*) exposed me in his *Popish Courant*, as a *Red-Letter-Man*; and Abus'd me most horribly in his *Touch of the Times*: What will he think of me now? I only gently tell him, and all the World:

————— *In tali Relligione*
Quali plura nitent moralia, cur ego paucis
Offendar dubiis? tolerarier ergo meretur
Nec minùs à nostro jam Rege soverier almo
(Sic reor & raturus ero Stabilitus in ævum)
Diligo Romane moralia Religionis.

I need not *Englisch* this to the Author aforesaid, who began that part of his *Popish Courant* (so Picquant to me) with a Quotation out of *Horace*.

F I N I S.

E R R A T A.

PAGE 4. Line ult. for *Plenas* read *Plenus*. p. 11. l. 22. for *Europian* r. *European*. p. 13. l. 23. for *Cords* r. *Corps*. p. 19. l. 19. r. *Excommunicata*. p. 23. l. 2. for *Edovardus* r. *Edwardus*. Ibid. l. 15. for *Rivalleneff* r. *Rivallensis*. p. 24. l. 28. for *Edovarde* r. *Edopardi*. p. 31. l. 27. for *Hand is* r. *Handy*. p. 32. l. 5. for *accidently* r. *accidentally*.

